

THE SECRETS OF MARTIAL NEIGONG



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This secret manual comprises the highest level martial neigong methods I've found over 12 years, translated from Chinese. This is the top-level material out of everything I have. The manual combines:

1. The secret of internal power (part of the Mo Pai school)
2. Yin wind palm
3. Hunyuan yin hand 100 steps strike
4. Emei hunyuan gong (secret fa qi dantian gong)
5. Fa qi emission

Note: #2 and #3 are from the same school, but a grandmaster enhanced the technique into the yin wind palm. These two systems complete each other.

Over the years, I've researched many hundreds of qigong and neigong techniques from Chinese sources and discovered many secrets most Westerners will never know. I think it's essential to make this PDF available for free to share some of my best discoveries.

This manual contains the secrets of internal power up to level 72, which means everything in the body is open and filled with power. Few readers will know how to use it, and even fewer will find a teacher to teach them. One must work alone, and only 1 in 1,000 can do it.

This manual is meant for a select few with a high understanding of internal energy practices. Others without a foundation in this field will gain little from it.

One should closely study each part of these instructions, contemplate them deeply to find the meaning using the higher mind, and ponder them day and night. This is the secret to learning, and one must practice every day.

This manual should be kept out of the hands of evil people.

The Secret Of Internal Power

"The secret of Internal power" is the highest form of practice in martial arts, and it is also the most difficult to practice. It was founded by Zhang Sanfeng, the ancestor of Wudang, and has been lost for many years. The lost internal skills have been passed down only to a few future generations because of the secret book left by the ancestors. Internal power is higher than all kinds of martial arts. It can not only strengthen the body but also prolong life. It is the best self-defense power. Its main power is to hurt people with qi, break stones with qi, and perform work in the invisible, making people hard to defend against. It is the biggest nemesis of various martial arts, and it is also the best ability to practice medicine and cure diseases. All kinds of difficult diseases can be cured by internal energy, and the curative effect is higher than that of various medicines, so that the sick can quickly recover to health. This book is written according to the secrets left behind and according to the method of practicing internal skills. If you practice hard according to the book, you will surely achieve success.

0. Explanation of the internal power palm methods:

(1) Shadowless palm method:

The shadowless palm method is the use of masculine energy to perform work in the invisible, sometimes fierce, sometimes soft, and it is the best palm for long-distance combat. method, hit the target, no scars on the outside, but all broken inside. When the internal strength reaches 120%, the stone can be hit like powder from a distance of ten feet.

(2) Leiyin Palm Method:

The leiyin Palm Method is a combination of yin and yang. It is used to hit hard. The harder the target is hit, the louder the sound of thunder will be, and it will carry fire. broken. After the internal strength reaches 120%, the stone can be broken with anger at a distance of ten feet.

(3) Heisha palm:

Heisha palm is applied to pure yin qi, which is not released when transported, making the palm black like carbon ink with bright light. It is a sinister palm. After hitting the target, it leaves a black palm print. And the rot spreads to the internal organs and dies.

(4) Red sand palm:

Red sand palm is applied to pure yang energy, and it is not released when it is transported, making the palm bright red like blood. It is a pure yang poisonous palm. After hitting the target, it leaves a blood red palm print, and then burns the internal organs, and then they die.

(5) Iron sand palm:

The iron sand palm is used in the combination of yin and yang, and it does not move, making the palm as hard as iron.

(6) Shadowless plum blossom needle (hidden weapon):

This needle is made using Yin Qi, and the speed is so fast that it is difficult for the eyes to see. After the needle hits the target, a plum blossom is formed, so it is called shadowless plum blossom needle. After the internal strength reaches 120%, the external needle can be inserted into the bone with a distance of 100 feet.

1. The method of practicing Qi:

(1) Facing the sun at 12:00 pm and the moon at 12:00 am. Relax the whole body, sit cross-legged, keep the dantian focused, left leg inside, right leg outside, hands and five fingers together, left palm upright in front of the chest, right palm up and flat in front of the lower abdomen, (two arms should be flat, close to the body), Reverse abdominal breathing, use your nose to inhale and exhale when you breathe. In addition, the breathing is closed for 1-2 minutes (Note: the abdomen should be contracted when inhaling, and the belly should be rounded when breathing out. Each time you sit for two hours), this is called breath holding.

(Note: One complete breath of in and out must take 2 minutes to complete when skill is gained.)

(2) When you practice holding your breath for a long time, you can close your breath for 3-5 minutes with one breath in or one breath out, and you will have the basic dantian qi, and you will feel that there is a ball moving. The longer the breath is held, the bigger the ball will be, and the feeling of movement will be enhanced.

(3) When practicing breath-holding, keep the brain still, don't rush for success, and slowly develop from a short time to a long time. Form: left palm facing right arm, thumb slightly curved. Lay your right hand flat with your navel, palm facing up.

2. The method of activating Qi:

(1) When each breath can be closed for 3-5 7 minutes, you should sit cross-legged in the breath-holding style, take a deep breath of external air and press down, and the true qi of Dantian will rise to the meridians of various parts of the body and flow to each other. If the first breath of external air can only make the dantian true qi rise, but cannot flow along the meridians, then inhale the second external air to press down the dantian true qi. In this way, the first breath inhaled will not run out of the door, and the second breath of foreign air inhaled can put more pressure on the dantian infuriating qi, causing the dantian infuriating qi to rise rapidly and flow to the meridians all over the body.

(2) When the breath can be held for 5 minutes, sit cross-legged in the style of breaking the yin and separating the yang during breath-holding, take a deep breath of external air and press down on the true qi of Dantian, and at the same time use the left arm vigorously (Note: Except for the left arm palm pushing outwards strongly, all other parts are Relax), Dantian Zhenqi will naturally rise along the Ren meridian between the two chests to the Tanzhong point on the chest, then along the Zhongfu point on the upper three ribs of the breast, and pass through the Yunmen, Tianfu, Jiabai and Chize on the inner side of the upper limbs. , Kongsui, Lieque, Jingqu, Taiyuan, Yuji acupoints go to Shaoshang acupoints, and then the whole body is exerted, and Dantian Zhengqi will naturally go along the twelve meridians. At least Shang point in Zhongfu point is the hand-taiyin lung meridian. (Note: If the first inhalation of external qi cannot make the true qi of Dantian flow along the twelve meridians, then inhale the second and third inhalation...until the twelve meridians are connected. When exhaling qi, it must be in the quiet room, without any interference of foreign objects and sounds)

3. The method of breaking the Dantian qi frame:

This method is mainly used to learn how to go in and out of the Dantian Qi, so that the internal power can go out, and it can reach the power of hitting people through thin air. This method is important, but it is easy to make mistakes without the foundation of skills, so the practitioners must learn from it. The sitting position is the same as above, but both arms tucked to the sides of the body palms facing the sky. Reverse breathing, when breathing in press down on the Dantian Zhen Qi and

hold the breath while pushing all the energy down the spine to the perineal point, imagine a force (a ball) in the navel that moves around the waist, when exhaling, raise your left hand and push it forward hard and slow with a sound of "hut" coming from the dantian, straighten it, and imagine that the pressure moves the ball from the dantian to the left and then to the right of the navel. The force of the direction and rotation rises to the shoulder with the exhalation, and rushes forward to the palm and five fingertips through the left arm. After practicing eight times in this way, practice the right hand.

(Note: This requires at least two hours a day of practice. When mastered then the dantian qi ball can be moved at will up and down in the body as one wishes. The main thing here is getting very strong qi to the palms and fingers. Stinging pains may be felt around the navel but this is normal.)

4. The method of qi movement:

Use any type of external air to press down, and the Dantian infuriating qi flows to the desired part. If you are lucky in which part, you can work hard in which part. If you want to use various palm techniques, you can press down on the Dantian qi according to the instructions of the various palm techniques and inhale external air by hand, and the dantian qi will naturally move from the required meridians to the required parts. This is qi movement.

5. The method of emitting qi:

Before emitting qi, one must first transport the true qi of Dantian to Lao Palace, and then aim the palm at the target and spread it out with intensity. Aim at the target, the air column will shoot out from the Lao Palace. This is emitting qi.

6. Explanation of Distinguishing Success Force:

(1) After the breath is closed, the ball in the Dantian is the Dantian True Qi. If you take a breath of external air and press down the Dantian True Qi, so that the Dantian True Qi can open up a meridian as a successful force. Opening two meridians is the second success power. If two external qi presses down the dantian true qi and only one meridian can be opened, it is also the first success power.

(2) When it comes to luck, if you take a breath of external qi and press down the dantian qi to rise to a local level, it is the first success power. If you take another breath of external qi and press down the dantian qi to rise, it will be the second success

power. In this way, the division of the success power is the result of the practice. Will not know.

(3) When emitting qi, how far can it be sent, how powerful is the qi column, and then count how many breaths of external qi you have used to press down on your dantian true qi, and you will know how many successful qi you have used. For example, if you use two puffs of external air to press down your dantian qi to rise twice, if you take a third puff of external qi to press down on your

dantian qi to rise, but the third puff of external gi does not increase your dantian qi, then you All in all, only two successes have been practiced.

7. Explanation on the application of the shadowless palm method:

Use the free style to take a deep breath of external air and press down on the dantian infuriating qi. At the same time, make a fist with force, pinch the palace with the middle finger and the ring finger, pinch the middle finger firmly, and pinch the ring finger empty, so that the dantian qi will be Naturally rising from the dantian to the Tanzhong acupoint on the chest and following the Yang meridian to Laogong, and then slamming the fist at the target, the Qi column will shoot out from the Laogong. If the distance is far away, before emitting qi, you should first estimate how many qigongs to use properly, and then transfer the qigong qi to the arm and the Laogong, and then release the qi (Note: the left hand clenches the fist and the left hand clenches the Laogong. The right hand bleeds Make a fist with your right hand and use your fingers to pinch Lao Gong. If both hands are exhaling at the same time, you can make a fist and force your fingers to pinch Lao Gong.)

Feeling: There is a heat wave in the lower abdomen and the middle of the to chests to the arms to the Lao Palace.

8. Explanation of the application of leiyin palm method:

Use the free style to take a deep breath of external air to press down the dantian qi, so that the dantian qi is divided into two parts, one goes yin (ren meridian), the other goes yang (du meridian), when the qi reaches the Lao Palace (through inner arm yin and outer arm yang meridians), it will be Natural yin and yang combination. Makes the sound of thunder sound after the air column hits the target. (Note: While inhaling the external air and pressing down on the Dantian Qi, the left arm should be raised with a flat chest, the index finger and middle finger should be spread out, and the two fingers should be separated, so that the Dantian Qi will naturally separate the yin and yang meridians). When you are lucky, you should clench your right fist tightly, hold your ring finger and middle finger tightly on the Lao Gong, and then expand it violently when you breathe out (Note: Before you breathe out, you should transfer the estimated amount of success to your arm and Lao Gong, and then breathe out again).

Feeling: There is a surge of cold inside the arm to the Lao Palace, and there is a surge of heat inside and outside the arm to the Lao Palace.

9. Explanation of the application of heisha palm method:

Use the power of three successes to transport the true qi of Dantian to the palm through the yin meridian, so that the qi spreads all over the yin meridian and the sun network of the palm, making the palm black (Note: the thumb and the The index finger should be bent and exerted at the same time, and the dantian qi will naturally travel from the yin meridian to the yin meridian and the sun meridian of the palm, and then spread the two fingers after the palm is completely dark).

10. Red sand palm application explanation:

Use the power of three successes to transport the true qi of Dantian along the Yang meridian to the palm, so that the qi spreads all over the Yang meridian and Sun meridian of the palm. Make the palm bright red like blood (Note: When you are lucky, the index finger should be bent and exerted force, and the dantian qi will naturally travel from the Yang meridian to the Yang meridian and the Sun meridian of the palm. When the palm is all red, spread the index finger).

11. Explanation of the application of the iron sand palm:

Use the Ercheng force to separate the dantian qi from the yin and yang meridians and transport it to the palm, so that the qi spreads all over the meridian and sun collaterals of the palm, making the palm hard as iron (Note: the thumb is required for luck. Bend hard, and Dantian Zhenqi will naturally divide the yin and yang meridians to all the meridians and sun collaterals of the palm. When using, the thumb should always be bent). The three palms of black, red, and iron should be used at the same time. When inhaling external air and pressing down on the true qi of Dantian, both palms can use the same hand posture at the same time. If you exert force, the qi will naturally divide into two parts and go to the left and right arms. to the palm.

12. Explanation on the use of shadowless plum blossom needles:

Use freestyle to hold 41 steel needles in a half clawed fist in the center of the right palm. Then take a deep breath of the external air and press down on the Dantian Zhenqi, and at the same time use the right arm, so that the Dantian Zhengi naturally moves along the yin meridian to the front Laogong, Houlaogong, Zuolaogong, Youlaogong and Zhonglaogong in the palm. Immediately after the fist is aimed at the target, the qi column will shoot out from the five labor palaces in the palm, causing the qi to force the steel needle away from the palm and push the steel needle forward, so that the steel needle hits the back of the target. Like a plum blossom. (Note: Before exhaling, you should transport the estimated amount of power to the arm to the Lao Palace, and then exhale. For example, one-handed hairpins can be used with one arm, and two-handed hairpins can be used with both arms).

Feeling: There is a cold feeling in the arm to the palm.

Instructions: Make a half fist, hold the needle in the palm of the hand, the needle tip is facing the little finger, and the fingers must not pinch the palace.

13. Explanation of the Twelve Meridians of Qi Communication:

There are twelve pairs of large and identical meridians the human body, which are directly connected with the viscera, also known as the twelve meridians. Sitting cross-legged in the style of breaking the yin and separating the yang, inhaling the external air and pressing down on the Dantian Zhen Qi to ascend the Tan point, followed by the left arm, so that the Zhen Qi moves from the Huagai point to the Zhongfu point or at least the Shang point, and smooth the twelve meridians. (Note: When the qi passes through the twelve meridians, it should be in a quiet room, and there should be no interference from foreign objects and sounds).

Hand Taiyin Lung Meridian:

It starts from the Zhongfu point on the upper three ribs of the breast and passes through the inner side of the upper limb to the Shaoshang point on the inner side of the thumb, where it joins with the large intestine meridian of hand Yangming.

Hand Yangming Large Intestine Meridian:

Starting from Shangyang Point on the inside of the index finger, along the front of the upper limb, through the shoulder and neck, to the Yingxiang Point on both sides of the nostrils of the face, it is in

harmony with the Stomach Meridian of Foot Yangming.

Foot Yangming Stomach Meridian:

Starting from Chengqi point right now, Xiahuankou, then to Touwei point near the forehead, through the neck, chest, abdomen to the front of the thigh to Lidui point on the outside of the second toe of the foot, Combined with the Spleen Meridian of Foot Taiyin.

Foot Taiyin Spleen Meridian:

It starts at Yinbai Point on the medial end of the inner toes of the foot, passes through the inner side of the lower limbs and ends at Dabao Point on the chest, where it connects with the Heart Meridian of Hand Shaoyin.

Hand Shaoyin Heart Meridian:

It starts at Jiquan Point in the middle of the armpit, runs along the inner back of the upper limb, and ends at Shaochong Point at the inner end of the little finger, where it joins with the Small Intestine Meridian of Hand Taiyang.

Hand Taiyang Small Intestine Meridian:

Starting from Shaoze Point on the outside of the little finger, along the back of the upper limb through the neck to Tinggong Point in front of the ear, it connects with the Foot Taiyang Bladder Meridian.

Bladder Meridian of Foot Taiyang:

Originates from the Jingming point at the inner corner of the eye, goes up the head to both sides of the neck and back to the back of the lower limbs, passes through the inner side of the little toe and ends at the Yin point, where it connects with the Kidney Meridian of Foot Shaoyin.

Foot Shaoyin Kidney Meridian:

It starts at Yongquan Point in front of Zuxin, passes through the inner side of lower limbs to Shufu Point on abdomen to chest, and connects with Hand Jueyin Pericardial Meridian.

Pericardial Meridian of Hand Jueyin:

It starts from Tianchi Point, one inch outside the breast, passes through the center of the inner side of the upper limb to the Zhongchong Point at the tip of the middle finger, and joins with the Sanjiao Meridian of Hand Shaoyang.

Hand Shaoyang Sanjiao Meridian:

It starts at Guanchong point at the outer end of the ring finger, along the outer center of the upper limb, and ends at the Sizhu point at the neck through the back of the ear to the tip of the eyebrow, where it connects with the gallbladder meridian of Foot Shaoyang.

Foot Shaoyang Gallbladder Meridian:

Starting from the outer eyelid Tongziliao point, passing through both sides of the head, going behind the ears, down the neck to the shoulders, going to the side sternum and ribs, abdomen, buttocks, going on the outer side of the lower limbs to the outer side of the fourth toe, Duanqiao Yin point, and Foot Jueyin Liver Meridian.

Foot Jueyin Liver Meridian:

Starts at Dadun point at the end of the big toe, ascends along the inner side of the lower extremity, passes through the abdomen to the breast, and ends at the door point at the lower stage of the chest, where it connects with the hand-taiyin lung meridian.

14. Explanation of the Eight Extraordinary Meridians and Eight Meridians:

The so-called Extraordinary Meridians and Eight Meridians are the eight meridians that are not directly connected with the viscera and are called the Extraordinary Meridians. The eight meridians refer to the eight meridians other than the twelve meridians. They are Chong, Yinwei, Yingqiao, Dai, Yangwei, Yangqiao, Ren, and Du respectively. These eight meridians, collaterals and sun collaterals are not directly connected with the internal organs. The transverse branches of collaterals and meridians, and the small branches of sun collaterals and collaterals are distributed throughout the body. Sitting cross-legged in the style of breaking the yin and separating the yang, inhaling the external air and pressing down the dantian qi to ascend along the twelve meridians. Quickly, until the whole body is on fire, and the top of the head is accompanied by a collection of Qi, that is, the other six channels, collaterals and Sun collaterals have been opened except for the Rendu two meridians. interference from foreign objects and sounds).

15. Explanation of abnormal qi movement:

When qi flows through the twelve meridians and the eight extraordinary meridians, if there is headache, dizziness, distending pain and acupuncture-like pain in the whole body or a certain part, stop the exercise immediately and stop Exhale, and then slowly exhale after a while. If you have these sensations when the qi moves to a certain part, it is because the brain is not still, there is interference from foreign objects and sounds, and the sitting posture and hand posture are not correct. If you have these abnormal sensations and you are still continuously exercising qi, the result is either a certain part or the whole body is disabled, or you go crazy, and the consequences are unimaginable.

(Note: If you encounter the above situation, don't panic, wait for the power to stop and you will be ok and it will disappear naturally).

16. The method of blocking acupoints with the inner qi:

Take a deep breath of the outer qi and press down on the dantian qi. At the same time, the right hand or left hand is half clenched, the thumb is pressed on the nails of the index finger and middle finger,

and the arm is vigorous, and the dantian qi will naturally go to the two fingers, then aim at the acupoint and flick (stretch the middle two fingers), the qi will shoot out from the tips of the two fingers and hit the acupoint, causing the acupoint to be hit and the meridian blocked, causing the human body to lose local or overall activity function.

17. The method of releasing acupoints with internal qi:

After acupoints are touched, the method of acupoint-resolving can be used, that is, find another acupoint on the same meridian of the acupuncture point, and use the same method to slowly shoot the true qi to the acupoint, so that the true qi passes through this acupoint and goes to the acupuncture point to open up the meridians, so that the acupoint being pointed will be solved. If the power used in acupuncture is relatively light, it can also resolve itself within 24 hours. When acupuncture is used for more than one successful force, it cannot be solved by itself.

18. Explanation of the effect of point and solution points:

For example: point the Baihui point in the middle of the head, the Yintang point in the middle of the eyebrows, and the temple points on both sides of the head. The other side is only dead but not alive. For example, clicking the Xiaoyao point (two inches below the breast) on the middle waist will make people laugh out loud, and if they are puzzled for three days, it will lead to death. For example, Danyamen point (the middle of the back of the head and the fifth point of the hairline) and Tiantu point (the depression inside the upper edge of the sternum notch, the lower part of the throat), the person will become dumb.

(Note: Tiantu acupoint should only be used for five points of skill)

Acupoints are mainly to close the various meridians. Jie acupoints is mainly to open the closed meridians and then use qi to open them, and the person will be restored to the original state.

19. Explanation of the method of Fu (Gong) Qi:

Both sides sit cross-legged opposite, with the left leg inside and the right leg outside, with the palms and five fingers together and flat chested and pushed forward, the palms of both sides should be aligned with the Laogong acupoint in the palm of the other's palm. Then lightly inhale the external air and press down on the Dantian zhengi to rise to the Laogong acupoint of the palms, and slowly release the Qi to the Laogong of the other side (breathing). Lao Gong walked towards the other party's Lao Gong to Dantian.

(Note: If Party A gives qi to Party B, after the palms of both parties are aligned, Party A's middle fingers of both hands should press against Party B's middle fingers of both hands. When giving qi, do not speak, it must be in a quiet room, and there must be no foreign objects or sound interference).

Feeling: The Ren channel between the inside of the two arms and the middle of the two chests of Party B has hot air flowing to the dantian, and there is a feeling of heat and burning in the dantian.

20. Explanation of the abnormality of qi:

If A gives B qi, and B has pain, swelling, and numbness in both arms, stop the qi immediately, and then check whether the sitting and hand postures of both parties are correct, and whether there is any interference from foreign objects and sounds. (Note: You should explain the feeling to B before giving out the qi. If there is pain, swelling, or numbness, B should immediately turn his palms into fists and press against Party A's Lao Gong. At this time, A will feel that the qi is touching. Obstacles, when feeling this way, A should immediately stop the work. When releasing the qi, A should lightly inhale the external qi and press down on the true qi of the Dantian. The luck and qi should be slow but not fast, and the qi should be soft but not violent).

21. Explanation of qi detection and qi treatment:

When visiting the disease, hold the little finger and the ring finger, separate the thumb, index finger and middle finger, and stretch the arm at the same time. Take a deep breath of external air and press down on the Dantian True Qi, and the True Qi will naturally go to the three fingers. At this time, ask the patient to put their palms flat, with the patient's palms facing up. Put the second index finger on the patient's wrist 1-2 inches above the patient's wrist, and the little finger 1-2 inches below the back of the wrist. The three fingers should be pressed against the patient's arm, and at the same time, slowly recover the energy (the arm is slowly tightened) just relax). In this way, whichever meridian of the patient has sick qi, which meridian of the patient will feel the same as that of the patient. When treating the disease, use the labor palace or fingers to press the diseased part tightly, and then release the qi to the diseased part. Such as serious illness and difficult disease, available to pay qi method to the patient's twelve meridians, collaterals and sun collaterals.

(Note: when applying qi, as long as the palms of the Laogong align and press the Tianzong acupoint behind the patient's shoulders, the gas can be released to the Tianzong acupoint).

If the cause of the disease is due to cold, the qi must be yang. If it is obtained from heat, the qi must be yin. Intractable diseases are generally paid for with yang qi.

22. Explanation of the highest limit of internal power:

The highest peak of internal power is to open up the two veins of Ren and Du. When opening the two veins of Ren and Du, one must have 120% of the Dantian filled, otherwise the two veins of Ren and Du cannot be opened. 120% of the skill is already the highest skill, but if you send out a success, you will lose a success. After getting through the two veins of Ren and Du, no matter how successful the power is, his Dantian True Qi will not be damaged in the slightest. Because after Ren and Du's two meridians are connected, without feeling it, Dantian's true qi keeps running in the twelve meridians, collateral meridians, sun collaterals and eight extra meridians at all times during normal breathing. Dantian infuriating will not be damaged in the slightest. If you don't damage your Dantian qi, you won't reduce your power.

23. Interpretation of the two channels of Ren and Du:

Sitting cross-legged, with the left leg inside and the right leg outside, the palms and five fingers are close together and overlapping, the palms are facing down and placed in front of the lower abdomen, the right palm is up, the left palm is down, the palms should be pressed close to the lower abdomen, and then take a deep breath. Press down the Dantian Zhengqi, and the Dantian Zhenqi ball will naturally descend, through the perineal point between the genitals and the anus, the Changqiang point under the coccyx, from the Governor Vessel in the middle of the spine straight up through the neck to the Baihui point in the middle of the top of the head, down to the nose Column, to the lip inner tooth intersection, and then follow the Ren meridian between the two chests to return to Dantian. When the qi travels into the mouth, there will be a thumping feeling like a pulse. At this time, you should continue to take a deep breath of external air and press down on the dantian true qi

until the pounding feeling disappears, so that the running qi will return from the Ren meridian to the dantian, and you will feel the whole body is as frivolous as sitting in the water and in the air. With this feeling, the two veins of Ren and Governor have been connected.

(Note: When qi is in the second channel of the governor, it should be in a quiet room, and there should be no interference from foreign objects and sounds).

24. Explanation on Receiving Gong:

When emitting qi or after, you should suddenly relax your arms, and at the same time take a long breath through your mouth, so that the true qi of the dantian will be interrupted and no longer rise, and there will be no qi to be released again. Put the two hands together over Dantian and push in to rotate them clockwise 72 times.

25. The final words:

Internal skills are easy to learn but difficult to practice, and the mystery is endless. The practitioners must be male or female before they can practice, and they must have talent, beauty, wisdom and perseverance.

26. Eight ways of thunder boxing:

(Note: It's unknown what this part of the instructions is about but it's speculated to be a lost martial art part to this neigong system).

(1) Shadowless Palm Technique (two moves and eight poses)

(2) It is difficult to distinguish between the dark and the day, holding a sharp knife to cut through the mess.

(3) Leiyin Palm Method (two strokes and eight styles)

(4) Lightning strikes the wolves, and opens the road with one hand.

(5) Shadowless plum blossom needle (six strokes and six styles)

(6) 41 plum blossom wrapping heart needle, one horizontal, left and right two heart needles.

(7) A vertical needle from the throat to the yin, one point is the most deadly needle.

(8) Two points to win the blind needle, the skillful fairy scattered flower needle.



The Powerful Yin Wind Palm is one of the secret hard skills of the Baihua Sect. The founder of this sect, Xiao Taixiang, combined the strengths of both internal and external schools and conducted intensive research.

The secret skill of the Great Strength Yin Feng Palm of Baihua Sect. It combines internal and external skills, combining internal skills, external skills, hard skills and soft skills into one, which can be used for fighting and self-defense, and can also strengthen the body.

Zixu, also known as Wenhe Old Man, taught the powerful Yinfeng Palm technique, which is one of the hard Qigong skills in the Baihua Sect. Few people know about it. Now I will make the secret technique public so that those who are interested in martial arts can study it diligently and use it with caution. If there are any shortcomings, I beg my fellow practitioners to correct me.



Volume 1: The Secret of Internal Power

Laozi said: "The appearance of great virtue is the Tao. The Tao is vague and fleeting. In the vagueness, there are images. In the vagueness, there are things. In the darkness, there is essence. The

essence is very real and there is faith. " He also said: "Man follows the earth, the earth follows the sky, the sky follows the Tao, and the Tao follows nature. "

This internal skill is guided by Laozi's Tao Te Ching, based on virtue, accumulating small merits into great merits, cultivating qi is cultivating virtue, cultivating virtue is cultivating Taoism, the sky is big, the earth is big, people are also big, and the Tao follows nature as the principle. To practice this powerful force to block the wind palm, you must use internal strength as the foundation, and practice from the inside to the outside to achieve success, otherwise you will hurt yourself. I hope those who practice this skill will be careful.

1. Leading the Dragon into the Sea

Practitioners should stand facing south at the Yin hour (3: 00-5: 00) every day, with their feet shoulder-width apart, legs straight, five toes gripping the ground, head empty and tense, eyes slightly closed, tongue against the upper palate, chest in and back straightened, empty chest and full abdomen. Hands naturally hang down to the sides of the body, anus and crotch lifted. Regulate breathing. Stand naturally for three minutes, while imagining that the whole body is in water. Then make the palms of your hands, rotate them outward, and lift them from the sides of the body to the top of the head, while inhaling and lifting the heels. Imagine that the earth energy is like water, entering the Yongquan point three feet underground, going up along the outside of the legs to the Changqiang point, and going up along the Governor Vessel to the Baihui point on the top of the head. Then, turn your hands from the top of the head to face down, and press down along the front of the body to the lower abdomen. At the same time, the heels land on the ground, and at the same time, exhale and imagine that the internal energy moves upward to the Baihui point on the top of the head. From Baihui to Yintang point,

Renzhong point, through the magpie bridge, enter the Ren channel, go to Tiantu, Tanzhong, Zhongwan to Qihai, then to Guanyuan point, Huiyin point, and then go down along the inner side of the legs to Yongquan point in the center of the foot, and then into the ground. Finally, return the hands to the original position, stand naturally for about one minute, and repeat the above method nine times.

Then, without moving your feet, make your palms into the shape of a figure eight. With your palms facing upward, lift them up to the top of your head, then turn your palms downward and press them down to your lower abdomen. At the same time, imagine that the earth energy goes up along your legs with the upward lifting action to the Baihui point on the top of your head (Note: this action is not about imagining a certain line or a piece, but along the whole leg), and then goes down to the Qihai point with the downward pressing action (Note: this action imagines that the route of the internal energy is the Chong channel). Then rotate your hands outward, with your palms facing inward from the bottom, with the left hand inside and the right hand outside, overlapping and placed on your lower abdomen. Inhale, press your hands inward, and exhale and relax your hands. At the same time, imagine that when you inhale, the mixed primordial energy of heaven and earth is collected from all directions into your Dantian, and when you exhale, the internal energy of the Dantian spreads outward from the Dantian. Practice this for about 30 minutes before practicing the next posture.

2. Golden Leopard Pushes the Mountain

Without moving your feet, move your hands from your abdomen to your waist, and at the same time, change your hands from palms to fists. Bend your legs into a horse stance (note: the height of the horse stance depends on the practitioner's skill level, so don't be too rigid), keep your body straight, your feet parallel, and your head

empty and your chest full. Imagine that the mixed energy of heaven and earth is drawn into your Dantian from the sweat pores of your body like smoke, and breathe naturally. Then without moving your feet, change your hands into palms, and move them from your waist to the front of your lower abdomen with your palms facing up. Like holding something, hold your palms from your lower abdomen to the chest's Tanzhong point, and inhale at the same time. The abdomen is concave. Imagine that the Dantian energy goes up along the Ren meridian to the Tanzhong point, then rotate your palms outward, turn your palms forward, and slowly push your palms forward while exhaling. The abdomen naturally bulges outward, and imagine that the internal energy rises to the Tanzhong point. From the Tanzhong point, it splits into two streams and enters the two armpits. Along the inner sides of the two arms, the three Yin meridians of the hand are injected into the Laogong points on both palms, and then rush out from the Laogong points. The palms are like pushing a heavy object forward. Then, without moving, rotate the palms outwards and make fists, pull them back to the waist. At the same time, inhale, imagine that the Qi of heaven and earth is grasped by your hands like smoke and smoke and sucked into the Laogong point, to the Neiguan point, along the inner side of the arm to the armpit, to the Tanzhong point, and down along the Ren channel into the Dantian. Repeat this practice forty-nine times, and then practice the next posture.

3. Overwhelming

Continue with the previous posture, but keep the same steps. Move your hands from your waist to the front of your abdomen, with your palms facing upwards, as if holding something up, and move your abdomen inwards while inhaling. Imagine that the internal energy in your Dantian is moving up from your Dantian along the Ren Meridian to your Dantian. Then rotate your hands outwards so that your palms

are slowly extended outwards to the left and right sides, while exhaling and your abdomen is bulging outwards. Imagine that the internal energy that has risen to your Dantian is divided into two streams and enters your armpits from the inside of your arms into your Laogong acupoint, and then rushes out from your Laogong acupoint. Then rotate your hands outwards, clench your fists, and pull them back to your waist. At the same time, inhale and imagine that the mixed primordial energy of heaven and earth is drawn into your Laogong acupoint, into your inner arms, and returns to your Dantian from the original path. Repeat this exercise forty-nine times, and then move on to the next posture.

4. Hundreds of Dragons Return to the Sea

Continue with the previous posture, stand straight on both knees. Without moving your feet, turn your hands from your waist to your palms and let them hang naturally on the sides of your legs. Then, rotate your palms outwards to become "eight-character palms" and lift them up from both sides to the top of your head. At the same time, inhale, and concave your lower abdomen. Imagine that the qi of the whole body goes up to the Baihui point on the top of your head. Then press your palms from the top of your head down to your lower abdomen, and exhale at the same time, and bulge your lower abdomen outwards. Imagine that the qi gathered at the Baihui point goes down to the Dantian. Then rotate your hands inwards. The left hand is inside, and the right hand is outside. Press the back of your left hand. Put the Laogong point of your left hand on the lower Dantian area, and focus on the Dantian for three minutes. Then take a long, even, deep breath, and rub the Dantian with your palms in a clockwise direction for 99 circles at an even speed. Imagine that the qi of the whole body is rubbed into the Dantian to form a ball (Note: This posture can collect the scattered qi of the whole body into the Dantian). This posture is also the closing exercise of this internal

The internal strength of this school is based on tranquility, and is guided by Laozi's Tao Te Ching. The internal strength of the Powerful Yin Wind Palm is to use both palms to send qi and energy, to push nine oxen with force, to surpass Mount Hua, to move qi like turning rivers and seas upside down, with strong internal qi and strong external qi. When practicing, you should be soft but powerful, coordinated and natural, and not too rigid.

Volume 2: Secrets of External Kung Fu

This school's internal skills focus on training qi, while the external skills focus on training strength. When qi and strength are combined, they become strength. However, if you want to practice the external skills of this school's powerful Yin Feng Palm without a foundation in internal skills, please do not practice this volume of skills.

This external skill is mainly used to train the arm strength, improve the finger strength and waist and arm strength. The external skill of the powerful Yinfeng Palm is divided into five steps, which are described below:

1. Iron Oxen Plowing the Land

Put your hands together and place your palms on the ground, with your hands shoulder-width apart. Stretch your arms straight, spread your feet slightly apart, straighten them, and place your toes on the ground. Then arch your waist and hips as far back as possible, with your buttocks protruding and your abdomen retracted. Bend your elbows and move your whole body forward. Reach down, preferably with your head close to the ground, then push your feet back to assist. At the same time, bend your waist and continue

forward and downward, with your chest, abdomen, hips and other parts slightly close to the ground. Lift your head upward, straighten your arms and chest, arch your waist and hips backward, with your buttocks protruding, and your whole body also retreating, and return to the original position. Repeat this forward and backward movement until you are exhausted. (Note: The movements should not be too fast or too slow, they should be continuous and coordinated, and there should be no pauses in between.) After practicing this posture for about 30 minutes, you can practice the next posture.

(II) Arhat Lying on the Mat

Lie on your right side, with your right palm on the ground, your left foot in front of your right foot, your feet crossed and flat on the ground, your body straight, your legs also straight. Don't let your head hang down. Make a fist with your left hand and place it on your left waist. The Baihui point on the top of your head and the Huiyin point are in a straight line. Close your eyes. Lightly touch your tongue to the upper palate, and breathe naturally through your nose. At this time, imagine that the primordial qi of the universe enters your body from the Baihui point, the right palm and the Yongquan point on the soles of your feet, and gathers in the lower Dantian. Hold your breath. At this time, imagine that the qi in the Dantian goes from the lower Dantian to the Huiyin point, and then goes up along the Jiaji to the Dazhui point, along the three Yin meridians of the hand, and reaches the arms to the Laogong point on the palms of both hands. Exhale at this time. (Use the hidden force to spray the air inhaled from the Dantian from the nose, and make a "ha" sound). When exhaling, change your left fist into a palm and hit it upward with force, and use the hidden force of the right palm to press it downward. At the same time, imagine that the internal qi rushes out from the Laogong point. The internal Qi of the right palm is poured

into the ground, and the internal Qi of the left palm is poured into the sky. Then bend your arms, turn your left palm into a fist and pull it back to your left waist. At the same time, imagine that the Qi of the universe is drawn into your body from the Laogong and Baihui points on both hands and the Yongquan points on the soles of your feet, and enters the lower Dantian. Practice this repeatedly. When you have exhausted all your strength in one palm, switch to the left palm and continue practicing. Alternate between the left and right palms. When you have practiced for about 30 minutes with one palm supporting your body, you can switch to the lower posture.

3. Mandarin ducks floating on water

First, touch the ground with both palms, squat down, lean forward slightly, kneel on both elbows, and slowly lift both feet off the ground. Into a static posture, close your eyes slightly, lightly touch your tongue to the upper palate, contract your anus and lift your yang, and breathe naturally. After entering a static posture, when you inhale, imagine that the earth energy enters from the Laogong point on the palm, along the three Yin meridians of the hand to the Tanzhong point, and along the Ren meridian into the Dantian. When you exhale, imagine that the Dantian energy flows from the Dantian along the Ren meridian to the Tanzhong point, and from the Tanzhong point, it splits into two streams and rushes along the three Yin meridians of the hand to the Laogong point. It rushes out from the Laogong point. Practice in this way, and the time will gradually increase. Stop when you are exhausted. If you can practice for about 30 minutes, you can change to the lower posture.

4. Pulling out the willow trees

Find a place with a two-meter-high wall or a big tree. The practitioner stands facing the wall or the big tree, with both arms hanging naturally at the sides of the hips. Breathe naturally for about three

minutes, then make a palm with both hands, palms facing down and place them on the ground, with the hands about 40 centimeters away from the wall or the tree, in a running preparation position. Then turn the body upside down to form a head-down and feet-up inverted posture. The body is straightened and forms an angle of about 40 degrees with the wall or the tree trunk, and only the palms are used to support the inverted body. Breathe through the nose. When inhaling, imagine that the mixed primordial energy of heaven, earth and the universe is drawn into the body from the Baihui point on the top of the head, the Laogong point and the Yongquan point on the soles of the feet, and gathered in the lower Dantian. Hold the breath for a while. At the same time, use your mind to lead the Qi from the lower Dantian to the middle Dantian, along the arms to the Laogong point. At this time, exhale, and press your palms downward with hidden strength while exhaling. Make a sound through your mouth when exhaling, but not too loud. At the same time, imagine that the internal Qi is rushing three feet underground, and then inhale. Practice this repeatedly. When you have persisted in using your palms to support your body and practice upside down for about 30 minutes, you can change to practice the next step.

(V) One-armed

The practitioner first stands facing a wall (or tree), breathes through the nose, and concentrates on calming the breath. Close the eyes slightly, then stand upside down on the wall (or tree) with the right palm on the ground, with the body straight, and the left hand in a fist placed on the left waist. Cross the feet on the wall (or tree trunk). (The crossing method of the feet is the same as the crossing method of the feet of the Arhat lying on the bed) Breathe through the nose, and when inhaling, think that the mixed qi of heaven and earth and the universe is collected from the Baihui point on the top of the head, the Laogong point on the right hand, and the Yongquan point

on the soles of the feet, and gathered in the lower Dantian. Hold the breath slightly, and at this time lead the qi with the mind, from the lower Dantian to the middle Dantian along the arm, and reach the right Laogong point, and then start to exhale (that is, inhale the Dantian Qi and exhale it violently from the nose or mouth). At the same time, push down with the right palm with hidden strength, and think that the internal qi rushes from the Laogong point in the palm to three feet underground, and then inhale. Practice like this repeatedly. When the right palm is exhausted, switch to practicing with the left palm. The practice method is opposite to the right palm. Practice alternately in this way. When you can practice with one palm for about 30 minutes, switch to practicing the next volume of the magical skill.

Volume 3: The Secret of Zen Hard Work

The powerful Yin Wind Palm of this school, volume one is for practicing internal skills, and volume two is for practicing external skills. It is actually an internal strength skill that transforms qi into power and combines qi and power. This volume is for external strength. If you only practice the internal strength of the first two volumes without practicing the strength of this volume, then only five or six tenths of the total strength will be obtained. Therefore, if you want to learn the superior skills, you must combine internal skills, external skills, hard skills and soft skills.

The hard skills of this powerful Mingfeng Palm are divided into three styles, which are described below:

1. Yin-Yang Iron Palm

First, prepare a square sandbag that is 40 cm long and 35 cm wide. Fill the sandbag with two-fifths of fine iron sand, three -fifths of

mung beans, Sichuan peppercorns, dragon bones, myrrh, frankincense, and red beans (two-fifths of mung beans and red beans, and one-fifth of Sichuan peppercorns, dragon bones, myrrh, and frankincense). Place it on a sturdy wooden stool that is higher than the waist.

Stand in a horse stance about 35 cm away from the wooden stool, hold your hands at your waist with fists, head upright, eyes closed, chest in, back straight, empty chest and full abdomen, use normal breathing (i.e., abdomen bulges outward when sighing, abdomen inward when exhaling), inhale through nose and exhale through mouth. Keep your left hand still, inhale through nose, inhale enough and hold your breath, turn your upper body to the right, swing your right arm straight back, change your right fist into a palm, and move upwards continuously, twist your upper body to the left, and continue to hit the bag with your right hand upward, forward, and downward, with your palm facing down and your fingers facing forward. At the same time, make a "ha" sound to help. At the same time, retract your anus and penis, and grip the ground with your ten toes. At the same time, imagine that the Qi of Dantian Hunyuan rises along the Ren Meridian to the Tanzhong point, and enters the inner side of the right arm through the right armpit and pours into the right palm, and concentrates the whole body's strength on the right palm surface, then inhale through the nose, relax the whole body, and relax the anus. Relax the Yin (testicles), use your mind to guide the Qi on the right palm along the inside of the right arm into the right armpit to the Tanzhong point, and then down along the Ren channel into the Dantian. At the same time, the upper body rotates to the left, and the right arm swings to the left and back. The upper body twists and rotates to the right, and the right hand continues to move upward and downward to hit the sandbag with the back of the right palm. At the same time, use the mouth to make a "ha" sound to help, and contract the anus and penis, ten toes grip the ground, and use the

mind to lead the internal Qi from the Dantian along the Ren channel to the Tanzhong point, and then through the right armpit along the inside of the arm to the right palm, and concentrate the whole body's strength on the back of the right palm. Repeat this from light to heavy, from slow to fast until the right palm becomes hot and red. Stop when you feel unbearable pain. Then change to the left palm and practice the same way as the right palm.

2. Splitting Mount Hua

To practice this exercise, you must first place the iron sandbag used for the upper posture exercise flat on a one-meter-high table or a suitable place. When practicing, stand about 35 centimeters away from the bag. Bend your legs into a horse stance, and hold your hands together at your waist. Then raise your right hand to the level of your eyes. At the same time, inhale, and concave your abdomen. Imagine the Qi of Dantian Hunyuan. Go up along the Ren Mai to the Tanzhong point, through the right armpit, and along the inside of the right arm to the hypothenar at the base of the palm. The right palm falls to the hypothenar at the base of the right palm and hits the iron sandbag. At the same time, make a "ha" sound with your mouth to help. Then raise your right palm to the level of your eyebrows. At the same time, inhale, and concave your abdomen. Imagine the Qi at the hypothenar at the base of the palm goes along the inside of the right arm through the armpit to the Tanzhong point, and then goes down along the Ren Mai to the Dantian point. Repeat this exercise until the base of your right palm becomes red and hot, and the pain is unbearable. Then stop and practice with the left palm in the same way as the right palm.

3. Iron Fingers and Steel Palms

First, make a wooden box about 50 cm long, 45 cm wide, and 55 cm

high. Fill it with mung beans (or black beans or red beans). When practicing, stand naturally in front of the wooden box, with your hands hanging naturally at the sides of your body, your head straight, your shoulders level, and your anus and crotch lifted. Breathe naturally through your nose, and focus on Dantian for about three minutes. Then stand with your right foot in the air, let your left arm hang naturally, and raise your right arm above your right foot, with your palm facing your body, and your fingertips inserted obliquely into the beans about one centimeter. Inhale into the lower Dantian, and then imagine that the mixed primordial qi of Dantian rises along the Ren meridian to the Tanzhong point through the right armpit, and flows along the inside of the right arm into the fingertips of the right hand. Then, make a "ha" sound to help, and at the same time, push your legs to sit down, twist your body, and use your waist and arms to exert force, so that when the shoulder is urged, the elbow is urged to the wrist, and the wrist is urged to force the finger to insert obliquely into the bean. Then, withdraw the right palm and fingers and return to the natural standing position. At the same time, inhale and make the abdomen bulge outward. Imagine that the air controlled by the fingers goes up along the inner side of the right arm through the armpit to the Tanzhong point, and then goes down along the Ren meridian into the Dantian, and then inserts it according to the above method. When the right fingers become hot and red, and the pain is unbearable, change to the left palm to practice. Note: After practicing this volume of magic skills, you must wash your hands with the hand washing pills of this sect to avoid hurting yourself. The prescription is shown below.

Volume 4: Hunyuan Yinfeng Divine Palm

After practicing the first three volumes of Kung Fu, your Kung Fu is now incomparable to ordinary people. However, although your Kung Fu has reached the advanced level, it has not yet entered the master

level. If you want to achieve the mysterious skills of hitting objects through the air and transmitting Kung Fu through objects, you must practice this volume of Kung Fu hard.

The first three volumes of the Mysterious Skills and Secrets focus on the cultivation of strength, while this volume tells the secret of transforming the real into the virtual and the virtual into the transparent. This volume of Kung Fu has always been owned by the disciples of the head of this sect and is a secret that is not passed on to others. Therefore, I hope that fellow practitioners will cherish it. The whole Kung Fu is divided into five steps.

1. Xuan Kong Deng Zhang

First, light a candle and place it on a stand at chest height. The practitioner stands one meter away from the candle, with feet shoulder-width apart, knees bent and squatting into a horse-riding posture, hands clenched into fists at waist, upper body straight, head held high and head held high. Look straight at the candle on the stand. Hold the chest and stretch the back, and sink the Qi into the Dantian. Breathe naturally through the nose. When inhaling, imagine the Qi of heaven and earth, which is drawn into the body from the Baihui point on the top of the head and the Yongquan point on the soles of the feet and gathered in the lower Dantian. Hold the breath slightly, and at the same time, use the mind to lead the Qi from the lower Dantian along the Ren Mai to the Tanzhong point, through the right armpit and along the inside of the right arm to the Laogong point on the right palm. At this time, exhale, change the right fist into a palm, and hit the candle flame with the palm facing it. Imagine the internal Qi rushing out from the Laogong point on the right palm and hitting the candle flame. Then inhale, bend the right arm and pull it back, rotate the right palm outward and change it into a fist and place it on the right waist, and then hit the left palm. The training

method for the left palm is the same as the right palm, and practice alternately. When you can extinguish a candle flame about one meter away with one palm strike, then move back about one and a half meters away from the candle flame and continue practicing according to the above method. When you can extinguish it again, move back again and continue practicing. When you can extinguish the candle flame with one palm strike from eight meters away, you can change to the next step.

(II) Palm of Power Transmission through Objects

The training method of this step is the same as the previous step. The difference is that you light a candle and use a lampshade to cover the candle flame. Continue to practice hard. When you are five meters away from the candle flame and can extinguish the candle flame covered by the lampshade with one palm, this step is successful.

[Appendix Hand Washing Prescription]

1. Hand washing pills

Chuanwu, Caowu, Nanxing, Cnidium monnieri, Pinellia, and Sichuan pepper, 3 grams each; Wolfsbane, Polygonum multiflorum, Veratrum, Dragon bone, Hague, Rehmannia root bark, Viola yedoensis, sulfur, and Qinjiuti, 60 grams each of Achyranthes bidentata and Cortex Moutan, and 120 grams of green salt.

Soak the above medicine in wine or boiled water and wash your hands. This recipe can be used for 33 days.

2. Hand washing pills

3 liang each of Rehmannia root bark, Cnidium monnieri and green salt.

Soak the above medicine in wine or boiled water and wash your hands. This recipe can be used for 33 days.

3. Hand washing pills

Three liang of Rehmannia root bark.

Soak the above medicine in wine or boiled water and wash your hands. This recipe can be used for 33 days.

【Notes】

1. To practice this skill, you should choose a place with fresh and well-circulated air.

2. When practicing this skill, you should proceed step by step. Do not rush for success to avoid injury. After practicing Volume 1 "Internal Skill Secrets" for three months, you can practice the first step of Volume 2 "External Skill Secrets". After you have mastered one step, you can practice the next step. Do not neglect it. When practicing Volume 2 "External Skill Secrets", you can practice any step of Volume 3 "Hard Skill Secrets", but be careful not to practice them all at the same time. After practicing, you should wash your hands with the hand-washing elixir of this sect to relax the muscles and activate the collaterals, so as to relax the muscles and activate the collaterals and promote blood circulation.

3. Do not practice this skill when you are too hungry or too full to avoid hurting yourself.

4. You should quit smoking and drinking. You must not have sex within 200 days of practicing.

Hunyuan Sect Yin Hand Hundred Steps Strike

Breathing method: Use the reverse abdominal nasal inhalation and exhalation method, that is, the lower abdomen is retracted when inhaling, and the lower abdomen is bulged (collapsed) when exhaling (spraying).

1. Foundation-building internal energy

1. Face south, stand upright, lower your eyes, lightly touch your tongue to the upper palate, spread your feet shoulder-width apart, let your hands hang naturally on the outside of your legs, relax your whole body, calm your mind and focus your spirit, and practice as follows.

Practice: When inhaling, use your mind to guide the qi directly to the Dantian; after inhaling, hold your breath for one or two seconds and then exhale, and focus your mind on the Dantian when exhaling. Repeat this practice, and the practice time can start from 5-10 minutes, and then gradually extend it as the practice progresses.

Key points: Keep your mind away from the outside, and unite your mind and qi. Breathing should be even, fine, continuous, and long, but you should not force it, but let it go naturally and proceed step by step.

Effect: During the practice, as breathing and consciousness are highly unified, when you inhale, it will seem that a stream of air is injected into the Dantian, and when you exhale and focus your mind on the Dantian, the internal qi will feel even hotter. This is a normal effect of practicing, and you should not be suspicious, but should work hard to improve; concentrate on practicing. The internal Qi produced by long-term Dantian practice can gradually condense into a ball, which is full and powerful. The Qi can be moved at will. When the Qi arrives, the power is generated. It has magical power when applied to martial arts.

2. Face south, stand upright, look forward, and spread your feet shoulder-width apart. Put your hands together and hang them on the outside of your thighs, with your palms facing down and your fingertips facing forward; bend your elbows slightly, and relax your whole body. Do the exercises as follows. **Practice**

: When inhaling, use your mind to guide the Qi directly to Dantian; after inhaling, hold your breath for a while, and then exhale; when exhaling, press your hands down, straighten your elbows, and use your mind to guide the internal Qi to the Laogong points on both hands, while focusing on the two Laogong points. Repeat the p

ractice in this way. The time depends on your specific situation. Generally, you can start with 5-10 minutes, and then gradually extend it as the practice progresses. Key points: When beginners guide the Qi to the Laogong point, they don't need to consider its specific running route. Just have this idea. When you have deep **skills**, as long as you move your mind, the Qi will arrive, and the internal strength will come out. During the exercise, the mind, breathing and movements should be coordinated, that is, the mind, qi and form should be unified.

Effects: After practicing for a long time, you can feel the Dantian getting hot with each inhalation, and the internal qi fills it and makes it full and strong. When you exhale, you can feel a stream of air flowing along your arms directly to the Laogong points on both hands. At this time, the palms of your hands will become hot, and your fingers will feel numb and swollen, like a strong electric shock.

2. Internal and external cultivation

1. Face south, stand upright, look forward, feet slightly wider than shoulder width apart, knees slightly bent; place palms about 3 inches in front of shoulders, palms facing forward, fingers facing upward. Slightly grip the ground with toes, empty the soles of feet, concentrate and gather Qi, and do the exercises as follows.

Exercise: When inhaling, draw the internal Qi to Dantian; hold your breath for a while, then exhale; when exhaling, slowly push your palms forward, and at the same time, draw the internal Qi to your hands, and shoot forward from the Laogong acupoint in the palms to an infinite distance; then slowly retract your palms, and at the same time inhale, the internal Qi sent out by the mind is mixed with the true Qi of heaven and earth and inhaled from the Laogong acupoint from an infinite distance. Those who have deep skills can draw the inhaled Qi from the Laogong acupoint to Dantian; do the same as above when exhaling. Repeat this exercise, the exercise time can be determined according to your specific situation, generally 49 times (Note: one inhalation and one exhalation is one time).

Key points: Use internal strength when pushing or retracting your palms, and do not use clumsy force. This posture is mainly used to practice qigong and strength. The movements should be slow. This is called "the value of qigong lies in slowness". When the mind is sending out or collecting the internal qi, the mind should be used to guide the mind, and the mind and qi should be combined.

Effect: When practicing this step, the palms will feel hot, the fingers will feel numb

and swollen, and the qi will feel stronger. Over time, the Laogong acupoints in the palms will feel like "breathing". With the coordination of thoughts, breathing and movements, the Laogong acupoints on both hands seem to have airflow emitted or inhaled. This phenomenon shows that the Laogong acupoints can be opened at will, and the foundation of internal strength has been established. At this time, you can not only inject the internal qi into your hands and send it out through the Laogong acupoints as you wish, but you can also use your mind to collect the true qi of heaven and earth from the Laogong acupoints to replenish your own vitality.

2. Face south, spread your feet slightly wider than your shoulders, sit down in a horse stance, stare forward, place your hands about 3 inches in front of your shoulders, with your palms facing forward, fingertips facing up, toes gripping the ground, the soles of your feet containing air, concentrate your mind and gather qi, and then practice as follows.

Practice: Take a deep breath, and draw the inner qi to Dantian; hold your breath for a while, and then exhale vigorously through your nose; when exhaling, push your hands forward violently, and at the same time draw the inner qi of Dantian to quickly penetrate your hands and burst out from the Laogong point in the palms to the infinite distance in front; when inhaling, slowly retract your hands, use your inner strength, and draw the inner qi that has been sent to the infinite distance from the Laogong point. Those with deep skills can draw it to Dantian; when exhaling, push your palms out in the same way. Practice this repeatedly. The practice time should be determined according to your specific situation, and it can generally be done 49 times. , ·

Key points: This posture mainly practices bursting qi and releasing strength. The forward movement of the hands should be fast and fierce. The inner strength is sufficient, and the exhalation through the nose should also be fast and powerful, that is, the so-called "the use of qi is urgent". The intention, breathing, and movements in the exercise should be coordinated in unison, so that the power is reached and the qi is reached, and the strength is generated.

Effect: Practicing this exercise for a long time can emit strong inner qi from both hands, and at the same time the inner strength is greatly improved.

3. External Kungfu Practice

1. Stack nine bricks on the ground, and place a sandbag of equal size on the brick

ks (with mung beans inside). Stand in a horse stance in front of the sandbag, raise your right hand with your palm up, concentrate and gather your energy, and practice as follows.

Practice: Take a deep breath, draw the energy to gather in Dantian, hold your breath for a while, and then exhale violently through your nose; while exhaling, gather your right hand and suddenly slap it down, touching the sandbag with the palm, and at the same time, the Dantian internal energy will burst through the right palm and shoot out from the Laogong acupoint, passing through the sandbag and bricks into the deep earth; then raise your right palm sharply, inhale at the same time, and think of sucking the internal energy from the deep earth back to the Laogong acupoint (those with deep Kungfu skills can draw it to the Dantian), and intend to suck up the sandbag; exhale and repeat the above. Practice repeatedly, and you can do it with your left and right hands in turn, and practice hitting the sandbag more than 300 times each (you can practice more, but it should be done in moderation). In addition to the slapping technique, you can also use the little finger to chop the sandbag from the side.

Key points: At first, you can ignore the intention and just use breathing to hit the sandbag, that is, inhale when the palm is closed and exhale when the palm is opened. When you feel that the hand strength and mental strength are in harmony, you can practice with the intention to achieve the requirements of harmony between mind and intention, intention and qi, and qi and strength.

Effect: This step of the exercise can make the internal force, internal qi, and internal strength from the Laogong acupoint penetrate the sandbag and bricks into the deep earth through the special intention to practice hitting the sandbag, so as to achieve the external emission of internal force. It is the basic exercise for practicing the kung fu of transmitting power through objects. You must practice it seriously and experience its key points.

2. Cover 36 pieces of white paper on the nine stacked bricks, stand in horse stance in front of them, and practice according to the method. Subtract one piece of white paper every day. After 36 days, directly hit the bricks with your palms. When you can smash a stack of bricks with one palm, you can cover the bricks with several pieces of thick and tough straw paper and practice according to the method. When you can smash the brick under the paper with one palm without damaging

the straw paper, then make the straw paper thicker and practice the same as before. When the paper is three inches thick and you can still smash the brick, this skill is complete.

Practice: It is basically the same as the previous 1st style, except that the intention of exerting force when exhaling and hitting is: to let the internal energy flow through the hand, and send it out from the Laogong point in the palm, through the white paper or straw paper to act on the brick to smash it. When hitting the brick directly, just let the internal energy flow through the palm and send it out. When hitting the brick, you should use the energy to stimulate the energy, and have an invincible momentum in your mind.

Key points: Make the form and force, and force and energy. The internal force and internal energy are collected and sent in the heart, and the secret of using the heart to move the energy and using the energy to stimulate the force is mastered.

Effect: This step of the skill relies on the practice of hitting external objects, and through the practice of palm force from soft to hard, and then from hard to soft, step by step, you can practice the advanced skill of "breaking bricks through objects".

4. 100 Steps to Hit Objects

1. Fill a wooden basin with water and place it on the ground. Stand in a horse stance three feet away. Focus your mind and gather your energy. Place your hands in a palm position three inches in front of your shoulders, with your fingertips facing upward and your palms facing forward and downward, facing the water in the wooden basin. Perform the exercise as follows.

Perform the exercise: Take a deep breath and focus your energy on the Dantian. Hold your breath for a while, then exhale vigorously through your nose. While exhaling, use your palms to hit the water in the basin. At the same time, think that the internal energy in the Dantian will burst out from the hands from the Laogong acupoint, penetrate the water and the wooden basin, and enter the deep earth. Then slowly retract your hands, use your internal energy, and inhale at the same time. Think that the internal energy will be sucked in from the Laogong acupoint from the deep earth (those with advanced skills can draw it to the Dantian), and intend to suck up the water in the basin. When exhaling, repeat the same exercise. Repeat this exercise. The practice time will gradually increase depending on your own pro

gress in practicing the exercise. Generally, you can do it 49-81 times.

Key points: Practice spirit, qi, strength and power at the same time, do not use clumsy or rigid strength. When inhaling, focus on Dantian, accumulate strength for release; when exhaling, focus on Laogong, make sure that the mind goes to the qi and the qi and strength are united.

Effect: When practicing this skill, there is only a layer of ripples on the surface of the water in the basin. After practicing for a year, the spirit can be concentrated in the strength and act on the clear water. With a palm strike, the clear water in the basin will splash more than one foot high and make a humming sound. At this point, the "hundred-step hitting object" skill has laid a foundation, and it still needs to be improved to achieve great success.

2. Light a candle and place it on the table, and stand in a horse stance one meter away. Focus your mind and gather your qi, place your palms about three inches in front of your shoulders, with your palms facing forward and your fingertips facing up, and strike the candle flame repeatedly as follows. When the candle flame can be ignited by hand, step back and do the same. When you can still extinguish the candle flame with one palm strike from 6 meters away, then place a white paper screen between the candle flames and practice as before. When you can still extinguish the candle flame behind the screen with one palm strike from 6 meters away, and the white paper between them is not damaged at all, this step is completed. At this point, the "Yin Hand Hundred Steps Strike" **skill** has been completed. At this time, cultivating virtue is more important than practicing. Because, when a practitioner reaches this level, a palm strike from a few meters away can severely injure the opponent, causing him to spit blood and die. Therefore, this skill is extremely sinister and vicious. Those who practice this skill must remember to strictly observe the taboos of Yin Hand Skill. They must not make trouble out of nothing and rely on their skills to hurt others. Otherwise, it will be unacceptable under the law and they will be severely punished. After getting retribution, it will be too late to recall the hardships of practicing the skill in the past.

Practice: Take a deep breath, and draw the Qi to Dantian; hold your breath for a while, and then exhale from your nose; while exhaling, push your hands forward suddenly, and at the same time, think that the Qi in Dantian quickly penetrates your hands and penetrates through the Laogong acupoint, hitting the candle and extin

guishing it; then slowly retract your hands, and at the same time inhale, and the Qi sent out by the mind is inhaled from Laogong. Those who have deep skills can lead it to Dantian; exhale and do the same as above. In this way, inhale when the palms are closed, and exhale when the palms are opened. Practice it repeatedly. The practice time can be determined according to the progress of the skill. The general principle is to proceed step by step. This step can be practiced with both hands at the same time, or one hand can be practiced alternately.

Key points: When practicing hitting the candle through paper, although the candle does not move at first, you must concentrate your mind and think that the candle is extinguished by the internal Qi sent out. This is the method of using spirit and Qi together.

Effect: By practicing this posture, the internal Qi becomes more and more pure, reaching the state of unity of spirit, Qi and strength, and then you can achieve the skill of transmitting Qi through objects and hitting people through the air.

Emei Hunyuan Gong is a secret of Emei Yuemen. Its method is very simple, but its effect is very great. Many fellow practitioners have practiced for many years but their strength is heavy and not effective. Practicing this exercise can solve their doubts. This exercise has four forms, with Dantian as the center. Dantian in this exercise is the lower Dantian. The predecessors once made a brilliant analogy: "The opening and closing of yin and yang exist here, and the breathing in and out depends on this. Without fire, the whole body is warm, and without water, the six internal organs are moist. If there is a continuous line here, there will be no vitality." I hope that scholars will understand it. Now I will give a brief introduction to it. If there is anything wrong, please correct me.

The first form of Dantian Gong

is to stand naturally with both feet and both hands hanging down. Keep the heels still and swing the toes outward 90 degrees, and then keep the toes still and swing the heels outward 120 degrees to form an inner stance. Bend your knees, squat slightly, and connect the tip of the nose, the navel, and the Yongquan acupoint in a straight line. Retract your eyes from a very far distance, look inward at the Tianmu acupoint, and then focus on Dantian for 3 minutes. After that, put your hands together from the sides of your body, with your palms facing upwards, 3 cm above the Baihui acupoint. Cross the first fingers of your ten fingers, without exerting force, and the vertical line of the crossed fingers should be on the Governor Vessel. Focus your mind on the lower Dantian, and at the same time, collect energy from the Baihui acupoint, the ten Xuan acupoints on the tips of your ten fingers, and the Yongquan acupoint on the soles of your feet, and then continuously flow into the Dantian. The practice time is 10 to 20 minutes.

The second posture is to close

and continue from the previous one. Slowly lower your hands to the middle Dantian (Tanzhong acupoint) and put your palms together. The upper Yang Qi and the lower Yin Qi are sucked into the body from the upper and lower bottle mouths. After collecting enough, seal the mouth to prevent the Qi from leaking out. Use the breath-holding and imagination-building method to increase strength. Hold the air through your mouth and nose, and sink the Qi into the Dantian. The longer the better (but don't exceed the limit, things will turn into the opposite when they reach the extreme. Seek gradual progress). When you can't bear it anymore, exhale slowly from your nostrils. It's best if the sound is not heard by your ears. You don't have to exhale all the air, and store a small amount in the Dantian. Slowly infiltrate the Qi stored in the Dantian into the central channel, and slowly disappear, and don't let it dissipate. The exercise time is 1 to 3 minutes.

The third form of Qi-gathering

is a continuation of the previous one. Lower your hands from the Dantian in your chest to the front of your navel (Shenque acupoint), and spread your fingers apart, with your fingertips touching each other in a hemispherical shape, your tiger's mouth facing forward and upward, and your palms facing up. Keep your feet still and your body unchanged.

Take a deep breath, lift your anus and perineum, and use your mind to lift the Qi from the Yongquan acupoint to the Dantian, draw the Qi from the palms and Baihui inward, and shrink your abdomen, so that the energy is ready to be released.

Note: To practice this exercise, you need to startle the four extremities, adjust the five forms, and achieve the three-in-one combination of inside and outside.

The fourth form of Qi-activating exercise

from a martial arts perspective, is to send the power from the Dantian to the four extremities. To practice this exercise, the main focus is on the intention to collapse the Qi and generate power. Through the practice of the above three exercises, first use your mind to absorb external Qi to fill the Dantian, which is heavy and strong, and has a foundation. The Qi closes the Dantian to help the power of the internal Qi mechanism, so that the energy can be consolidated and accumulated. Then gather the Qi in the Dantian, contract the abdomen to hide the Qi, and make the energy of the whole body gather in the Dantian. Then, inflate the abdomen to move and release it quickly, and the energy of the mind collapses violently. "Beng" is also called "fa jin". With one collapse, the force reaches all four extremities. When you have mastered the skill, you can use your own acupuncture points to send out force (qi) to knock down your opponent through the air. Practice and apply. If you move your right hand, the force will be sent out quickly from your right hand; if you move your left hand, the force will reach your left hand. When all the joints of your body move together, the force will be like a volcanic eruption, as powerful as thunder, and as fast as lightning. Gradually practice, the force of mind and energy will be sent out from Dantian, which is both fast and fierce. The training sequence is first one hand, knee, elbow, body, etc. Those who practice for a long time will have great strength, and once they use it, they will have infinite power.

When practicing, the key to moving the qi is to be slow, and when using it, the key to moving the qi is to be urgent; if you want to be fast, just breathe.

After the qi is sent out from Dantian, gather the qi in Dantian again, gather and release it, and release is the main thing in martial arts. Practice this skill for 10 to 20 minutes.

The fifth form is the

continuation of the previous form. Relax your whole body, draw an arc with both hands forward and hold them in front of your navel, and think of retracting the external qi into Dantian. Do it 3 times in total. Then, face your palms together and do opening and closing movements at Dantian. When inhaling, put your palms together without touching them, and imagine a lotus flower closing in the Dantian; when exhaling, open your palms, and imagine the lotus flower in the Dantian blooming and spotless. Do this 9 times in total. Finally, put your palms together and gently touch the Dantian, and think about the Dantian. Rub your palms, wipe your face, comb your hair, beat the sky drum, rub your nose wings, and open your eyes.

End the exercise. The whole exercise usually takes more than 30 minutes to complete. When practicing the Qi-sending Dantian posture, if you have your own skilled movements, you can practice them. If you practice them for a long time, you will have infinite power. After practicing this exercise, you can practice Emei Zen Fist, and you can release people with force, which is a matter of measure.

Notes:

1. When you first practice this exercise, you should abstain from sex for 100 days.
2. The exercise time is 4:30-5:30 in the morning and 9:30-10:30 in the evening.
3. It is not advisable to practice within half an hour before and after meals.
4. The weak should practice the first posture more often. Generally, 30 days of external exercises can cure diseases and strengthen the body, turning weakness into strength.

5. Practitioners should try to eat less or no irritating foods (such as chili peppers).

6. In principle, you cannot practice other exercises while practicing this exercise, but practicing them at different times can promote each other and complement each other.



FA QI (External Qi Emission)

You can do this while standing, lying or walking. Relax your whole body and breathe in slowly through your nose. Imagine that the Qi in the universe is sucked into your lower Dantian and sinking all the way down, and your lower abdomen naturally bulges and presses down. After you have inhaled and sunk enough Qi, hold your breath for about 8-10 seconds, exhale and push, and imagine that the Qi goes from your lower Dantian up to your chest and then spreads to your palms. Repeat this exercise about 15 times. Generally, you will feel strong Qi in your palms after practicing for 5-7 days. Note: When exhaling sustain the exhale with sudden pauses then a short exhale followed by another pause. This sustained exhale is to get the energy to actually move in the body upwards to the hands. Pressing the diaphragm down is the way to get the energy to move, and should be done on each exhale to push the energy.

A special alternative guiding method can be incorporated using the left Laogong connected to the lower Dantian energy, and lifted up the Ren meridian to the shoulder, down the arm, and to the palm. This alternative guiding method uses the same breathing technique and diaphragm pressing as before but the exhale and pause will have to be experimented with in order to find the right amount so the energy moves at the right speed. Once the right pressure is mastered then the energy can be rolled out of the palm continuously without stopping.

To make the internal Qi flow out of the body, the internal Qi must be cultivated to a certain degree, and the internal Qi can then form a strand and roll. After practicing the circulation of the big and small Zhoutian to perfection, this internal Qi can circulate throughout the body under the guidance of consciousness. At this point, you should use your mind to lead the Qi from the left and right intersections of the hand Taiyin lung meridian and the large intestine to the upper opening of the stomach, through the diaphragm, into the lungs, along the throat, horizontally out diagonally opposite the armpit, down along the inner side of the upper arm, in front of the hand Shaoyin meridian and the hand Jueyin meridian, straight down to the inside of the elbow; then down along the side of the forearm, under the high bone behind the palm, that is, the Cunkou artery, through the Cunkou, to the inner edge behind the thumb, out of the inner tip of the thumb.

The branch vein runs from the back of the wrist directly to the tip of the index finger. From the Dantian to the tip of the index finger, it is only forty inches, and it takes more than one day to make the internal Qi flow freely. "Suwen-Bazheng Shenming Lun" says "So when a person exhales, the pulse moves again, and the Qi moves three inches. When he inhales, the pulse moves again, and the Qi moves three inches. When he breathes and rests, the Qi moves six inches.." This section describes the normal physiological activities of human Qi. If Qi is moved from Dantian to the tip of the index finger, according to the normal physiological operation of human Qi, seven breaths are needed before the internal Qi can move to the tip of the index finger. In actual application, it is not easy to feel comfortable. Therefore, the release of internal Qi must be practiced to lead the Qi with the mind, and the Qi will move as fast as the mind wants, and slow down as slow as the mind wants, and move freely and flexibly as the heart wishes.

When done correctly an electric charge will be released from the palm of the hands, but it takes time to feel the qi actually sinking to lower Dantian, Yin goes down as a thick liquid and boiled into electrical cloud under pressure, so first you need to feel the yin that's under pressure transformed into yang, hot and electric.

To sink down the qi you first need to learn how to distinguish yin qi from yang qi, after you have enough yin qi you need to learn the speed of which yin qi moves in, after you can feel it, it feels like heavy magnetic fluid, you use the correct breathing speed to match the speed of which yin qi moves, you use your ldt as a vacuum to withdraw it down like a pump, after it is sank down, you hold it there and keep collecting it, this creates pressure more and more pressure, Yin Qi under this pressure heats up from friction of probably electrons, then when it's completely full you use reverse breathing to

create more pressure, this creates more heat and makes a negatively charged cloud raise to the udt, the huiyin point should be closed at all time, the yin qi transformed goes up and discharge from the hands as electric charge, this is done slow exhale that again match the viscosity of yin qi that needs to be cooked. Only after their is sufficient amount of yin qi to be cooked is it pressured and moved and the speed need to be very specific for it to be efficient, Yin Qi has viscosity, it's like honey, if you press it the wrong rhythm it is ineffective, it's like non newtonian fluids, the wrong speed of push will be ineffective.

The thing is that the ldt is actually breathing, eventually you feel the ldt as a physical organ and you allow it to guide the process, you just allow it to happen naturally.

Notes:

1. Leading the Qi with the mind and allowing it to enter the center of the abdomen is called "Qi sinking into the Dantian."
2. Leading the Qi with the mind, concentrating the thoughts, and contracting the lower abdomen so that the Qi gathers in the center of the lower abdomen ready to be released is called "Gathering Qi in Dantian".
3. Use your mind to generate Qi, and combine it with relaxing your abdomen to give you a feeling of electric shock and heat, and generate strength as it moves. This is called "Qi generated from Dantian."
4. Qi is released from Dantian (also called faqi): Use your mind to lead the Qi, sink it into Dantian, and gradually gather it in Dantian. Contract your abdomen to store the true Qi and essence. Then release it quickly with movement, and the Qi in Dantian will burst. "Beng" is also called fajin. If you move to the right, the bursting force will reach the right quickly; if you move to the left, the bursting force will reach the left quickly; if you move up, the bursting force will quickly go up; if you move down, the bursting force will quickly pour down; if all the joints of the body move together, the bursting force will be like a volcanic eruption, and will quickly pour into all the joints, with the force of thunder and lightning.

SPIRAL QI EMISSION METHOD

The spiral qi-emitting method emits qi in the form of a left-handed or right-handed wave. The training method is to use the spiral qi-guiding method in combination with the manipulation to guide the internal qi to emit in the form of a left-handed or right-handed spiral. This form is characterized by rapid and deep qi-penetration. According to clinical experience, it seems to have a special regulating effect on the qi mechanism. Most patients have a sense of qi penetration and a sense of light, electricity, sound, etc.

To send Qi in this form, you need to breathe naturally and use the spiral mind to guide the Qi. The spiral wave starts from Dantian and moves to the Qi-generating technique in a circle. When you feel the rotating airflow at the technique, send it to the patient.

In addition to the above exercises, this Qi form should practice Dantian operation frequently. The synchronous operation of Dantian and manipulation should form a solid "conditioned reflex", that is, a spiral Qi path, so that it can be used skillfully in clinical practice.

Circular spiral air guide

The circular spiral Qi-guiding method is to control the rotation of the Qi in the body with the mind, and guide the Qi to the palms, fingers and other hand positions in a circular or spiral shape. Its characteristics are: it forms a circle when it is still, and rotates when it moves.

1. Three-point circular guide

(I) Posture: Stand with your crotch in the middle. Light a stick of incense and place it on the table (or place an object), open your hands naturally, and the two inner Laogong points and the incense head form an equilateral triangle. Draw a circle with the center of the triangle as the center, and when guiding the qi, the qi will fill this circle.

(ii) Guiding Qi: Use your mind to make the three points into a circle, breathe naturally, and focus on Dantian. When the Qi in Dantian starts to move, guide the Qi to the Laogong acupoints on both hands. Exhale slightly and send it towards the incense stick. Make the three points feel like they are pulling each other. Your hands are like holding a ball, following the flow of Qi, with one hand pulling and the other hand pushing. Practice repeatedly (the Qi guiding methods such as pulling a line with three points and making a circle with three points can also be practiced on trees, flowers, etc.).

(III) Exercise time: 1 to 2 times a day, 5 to 30 minutes each time.

2. Spiral air guide

(I) Posture: You can do this exercise in any posture, whether standing, sitting or lying down. For example, stand in the middle of your crotch, bend your right elbow, place your palm forward, fingertips up, and place your palm on the right side of your chest.

(II) Guide the Qi: Move the Qi in Dantian to rotate in the counterclockwise direction (flat horizontal spiral). When the mind is ready to rotate, use the mind to rotate from the body through the chest and upper limbs to the palm (horizontal spirals looping upwards), so that Dantian and the palm rotate synchronously. In Dantian, the navel is the center, and in the palm, the inner Laogong is the center (both qi points spiral). The speed should be slow at the beginning, and gradually increase. Let it go naturally and don't force it. This method can also be practiced in the same way with other hand positions such as sword finger and middle finger. When practicing, you can use different forms of movement methods such as from large circle to small circle, small circle to large circle, etc.

(III) Practice time: This method requires full use of various postures, such as standing, lying, and sitting, and requires frequent practice to master. It is not something that can be achieved overnight.

SUPER DISTANCE POWER TECHNIQUE

The super-distance qigong technique is a technique that uses appropriate qi-guiding methods to release external qi, with the qi-generating hand gesture 10 to 100 centimeters away from the acupuncture points or parts (the distance from the receiving parts is determined according to the qi-generating person's qi power). It is the main qi-generating technique in external qi therapy.

(I) Push method:

[Hand postures] Flat palm posture, one-finger Zen posture, sword finger posture, dragon posture, sparrow beak posture, etc.

[Method] Choose appropriate hand posture, keep 10 to 100 cm away from the treatment point or treatment area, and use two-point or three-point line drawing, three-point circle drawing and other Qi guiding methods to slowly guide the Qi. When you feel the Qi, use internal strength to push gently and emit Qi to the treatment area or acupuncture point.

[Application] This method is the main method to open the patient's acupuncture points or treatment areas, replenish qi and stimulate their qi. When using this method, when the doctor feels that there is a sense of qi pulling or stretching outwards between the hand gesture and the patient's acupuncture points, the patient often feels that there is an invisible qi pushing him, or there are local fever, coagulation, numbness, swelling, active qi movement, running, etc. Some patients may experience dynamics in the direction of pushing. This method is often used in conjunction with pulling, shaking, leading, rotating and other methods.

2. Rafa:

[Hand postures] Flat palm posture, one-finger Zen posture, sword finger posture, dragon posture, sparrow beak posture, etc.

[Method] Choose appropriate hand postures, leave the treatment point or treatment area, and use two-point or three-point pulling line method, three-point circle method and other methods to guide the qi slowly. When you feel the qi, use internal strength to gently pull and emit qi to the treatment area.

[Application] This method is the main method to open the patient's acupuncture points or treatment areas and drive out evil spirits. When using this method, the doctor can feel the qi pulling between the hand gesture and the patient's acupuncture points or treatment areas, or feel the evil spirits with different qi sensations such as cold, dry, hot, numb, and heavy coming out of the pulled acupuncture points and areas. This method is often used in combination with the pushing, guiding, and rotating methods. For example: pushing and pulling the qi can open the patient's acupuncture points and allow the internal and external qi to communicate; combined with the trembling method, it can stimulate the patient's qi, guide the qi to flow, and induce and stimulate movement.

(III) Spinning method:

[Hand postures] Flat palm posture, dragon posture, sparrow beak posture, one-finger Zen posture, sword finger posture, etc.

[Method] Choose appropriate hand positions, leave the treatment area, use the spiral air guiding method, slowly guide the air, when you feel the air, slowly twist the hand position, either left or right, to guide the air in a spiral, and send the air to the treatment area or acupoints. Or use the three-point circle guiding method, slowly guide the air, when you feel the air, use the inner strength to gently pull with one hand and push with the other hand, move along the circle, and send the air to the treatment area.

[Application] This method is the main method to stimulate the meridian qi and guide the qi to move up and down, front and back, left and right. The method of guiding qi with three points to seek a circle, using the flat palm style to send qi to the Jianyu, Dazhui, Mingmen and other acupoints can stimulate the patient's body to twist, sway and other movements. This method has the effect of stimulating the meridian qi, adjusting the internal organs, and balancing yin and yang. If used in combination with the tremor method, the analgesic effect is particularly obvious.

(IV) Tremor method:

[Hand postures] Flat palm posture, reaching claw posture, dragon posture, sparrow beak posture, one-finger Zen posture, sword finger posture, middle finger independent posture, etc.

[Method] Choose the appropriate hand posture, leave the treatment area, and slowly guide the qi using the point-shaped qi guidance method. When you feel the qi, vibrate your hand posture slightly and send qi to the treatment area or acupoints.

[Application] When using the trembling method to generate Qi clinically, the frequency of the manipulation vibration should be adjusted to synchronize with the vibration of the patient's Qi. This is the easiest way to stimulate the Qi. Therefore, this method is the main method of generating Qi to stimulate the meridian Qi. It can be used in combination with pushing, pulling, rotating, and pulling techniques.

(V) Guidance Method:

[Hand postures] Flat palm posture, one-finger Zen posture, sword finger posture, dragon posture, sparrow beak posture, etc.

[Method] Choose appropriate hand posture, leave the treatment area, and slowly guide the Qi. When you feel the Qi, send the Qi to the treatment area, and guide the Qi along or against the meridians, or to the left, right, up, or down according to the condition of the disease.

[Application] After using other techniques to stimulate the Qi of the patient's meridians and acupoints, we should seize the opportunity to use the Yin method to guide the Qi and make it unblocked and adjusted. Therefore, this method is a common technique for guiding the movement of the meridian Qi, regulating the excess and deficiency, balancing Yin and Yang, and guiding the Qi back to its origin.

(VI) Law:

[Hand postures] One-finger Zen posture, sword finger posture, flat palm posture, dragon posture, sparrow beak posture, etc.

[Method] Choose appropriate hand postures, leave the treatment area, and slowly guide the Qi. When you feel the Qi, use one or several Qi-emitting techniques to focus the Qi on the treatment area or acupoints.

[Application] This method is to use fixed hand gestures to send qi at acupoints or treatment areas. It has the effect of opening up acupoints, stimulating qi, and replenishing deficiency and qi. For example, sending qi at a fixed point to the gate of life can replenish the kidney and strengthen yang; sending qi at a fixed point to the dantian can replenish true qi, etc.

